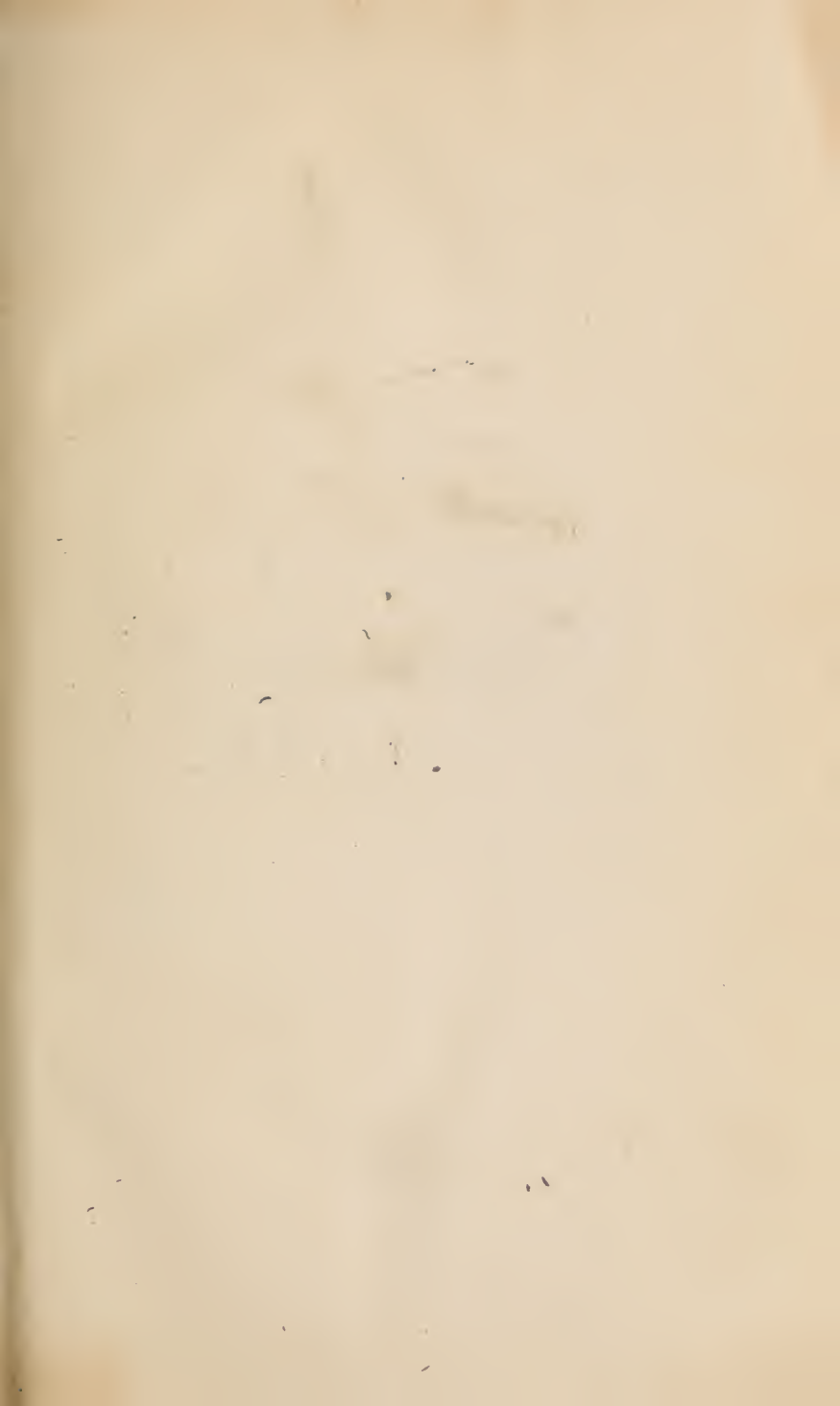


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[No. 7.]

## HISTORY OF LIBERIA COLLEGE.

SIXTH REPORT OF THE TRUSTEES OF DONATIONS FOR EDUCATION IN LIBERIA.      ADOPTED, BOSTON, APRIL 12, 1865.

FOR the first five years after its organization, this Board of Trustees published Annual Reports; the Fifth, in January, 1855. Since that time, the annual publication has not been deemed necessary, or expedient. Now, however, the College having been established and in operation, it has been thought proper to publish a Sixth Report, giving a summary of the action of the Trustees from the beginning, and its results.

This Board of Trustees, and the College which they have founded, owe their origin to the Hon. SIMON GREENLEAF, LL. D. It was probably some time in the year 1848, that he received a letter from the Rev. J. Payne, then a missionary, now a bishop of the Protestant Episcopal Church in Liberia, soliciting his assistance in establishing a Theological School at Cape Palmas. On mature consideration, he was convinced that the great educational want of that part of the world was not a theological school, but an unsectarian, yet religious College, for education in the arts, sciences and literature; and that the College should be located, not in the Maryland Colony at Cape Palmas, but in the Republic of Liberia. He brought the subject to the attention of the Massachusetts Colonization Society, of which he was President: and that Society, at its eighth annual meeting, May 30, 1849, he being in the chair, passed the following preamble and resolution:

Whereas the Republic of Liberia ought to have within itself the means of educating citizens for all the duties of public and private life,—among which means a College is indispensable;

And whereas the greater part of the funds for the support of such an insti-



tution must be collected, and can be most advantageously invested and managed, in the United States; therefore

*Resolved*, That the Managers of this Society be requested, in correspondence with the Managers of the National and State Colonization Societies, to procure, as soon as may be, the organization of a Board of Trustees for that purpose; the said Board to form its own constitution and by-laws, fill its own vacancies, appoint its own officers, and act in concert with the Government of Liberia, independent of those Societies."

The idea of a College in Liberia was not new. Many had proposed, and some had attempted, to commence the work of founding such an institution. Among them, Capt. Isaac Ross, of Mississippi, who died in January, 1836, deserves honorable mention. In his Will, he bequeathed freedom to his slaves, on condition of their emigration to Liberia, and gave his whole estate, estimated at more than one hundred thousand dollars, for their benefit, and for establishing a College in Liberia. During a litigation of twelve years, the estate melted rapidly away; and the expense of the emigration of one hundred and seventy-six slaves, who sailed for Liberia in 1848 and 1849, absorbed all, or nearly all, that remained.

If there was anything new in the proposal now made, it was the idea of giving security and permanency to the College, by funds accumulated, invested and managed in the United States, the income only to be expended in Liberia. This, so far as is known, had never before been proposed; though a similar direction has generally been given to donations and bequests made for similar purposes since that time.

These proceedings were communicated to the other Colonization Societies, and their co-operation was solicited. No official response was received from any of the State Societies. At the annual meeting of the Board of Directors of the National Society, January 16, 1851, where the State Societies were represented by their Delegates, the following paper was submitted:

The Board of Managers of the Massachusetts Colonization Society, in obedience to a vote of the Society passed at its last annual meeting, have appointed a committee to report on the formation of a Board of Trustees for a fund for collegiate education in Liberia. The Committee have still the subject in charge; and the prospect is, that they will be able to select a small board of gentlemen who will consent to serve, and who will entirely command public confidence, and that some amount of funds will be given.

The Board and its Committee are perfectly aware that it is impossible immediately to establish in Liberia an institution which would deserve the name of a College in this country; but they are fully persuaded that the work ought to be done as soon as practicable, and that the necessary preparatory measures ought not to be deferred. In this stage of the business, the Board requests such notice from the Parent Society as may best promote this important object.

By order of the Executive Committee,

JOSEPH TRACY, *Secretary*.

This was referred to a Committee, of which the Rev. Dr. Maclean, now President of the College at Princeton, N. J., was Chairman. The next day, that Committee reported as follows:

The Committee to whom was referred the communication from the Executive Committee of the Massachusetts Colonization Society, respectfully report the following resolutions for the consideration of the Board, and recommend their adoption:

*Resolved*, That this Board have learned, with much pleasure, that the subject of establishing a College in Liberia has engaged the attention of the Managers of the Massachusetts Colonization Society; and, to the utmost of their ability, this Board will co-operate in so important an enterprise; yet they deem it expedient to leave this matter to be matured by their friends in Massachusetts, who have already taken it in hand.

*Resolved*, That the legacy bequeathed by the late Mr. Stanton, of Illinois, and to be expended in promoting the cause of education in Liberia, be invested as soon as received; and that this legacy be sacredly kept as a part of a permanent fund for the endowment of a College in Liberia, provided that the provisions of the Will will permit of this being done.

JOHN MACLEAN, *Chairman*.

This report was accepted, and the resolutions were adopted. From the Stanton legacy nothing has been received, and it is understood to be wholly lost.

This sanction, encouragement and pledge having been received, application was made to the Legislature of Massachusetts for an act of incorporation, and an act was passed, approved March 19, 1850, incorporating "Simon Greenleaf, George N. Briggs, Joel Giles, their associates and successors," with power to hold real and personal estate to the amount of \$100,000; the income to be expended in promoting collegiate education in Liberia.

The petition and act of incorporation were drawn up and the proceedings connected with them were arranged by Mr. Greenleaf, as Chairman of the Committee appointed by the Society for that purpose. As the first of the three named in the act, he called the first meeting of the Corporation, April 27, 1850, when the act was accepted, and four associates chosen. They were Stephen Fairbanks, Albert Fearing, William J. Hubbard, and Amos A. Lawrence. May 11, a code of By-Laws was adopted, and the necessary officers were elected.

It was thought best that the keeping and management of the fund which was to be raised, should be committed to a distinct corporation, formed for that purpose, in order that it might be perfectly safe from all casualties, misfortunes or errors attending any Colonization Society. It also seemed advisable that the corporation should, at first, consist of only a few gentlemen, who could easily come together for the transaction of business, and whose number might afterwards be increased, if it should be found expedient.

In June, Mr. Greenleaf, at the informal request of the Trustees, communicated these proceedings to His Excellency, J. J. Roberts, President of the Republic of Liberia, and said:—

We shall soon need a free communication of your views on this subject of education, on all points that may occur to you.

It is obvious that a charter from your Government will be needed for the proposed College, with suitable ground for such buildings as may be required, and such patronage and aid towards the erection of buildings, as the

Government may be able to bestow. We shall, of course, do nothing more than collect and invest funds, until we receive a communication of your mind on the subject. Whether the instructors shall be appointed by our Board of Trustees, with the concurrent approval of your Government, or by the latter alone, or by the Corporation to be chartered in Liberia—are questions which you will consider, and favor us with your mind.

President Roberts replied, September 30:—

I assure you, Sir, I am truly delighted at the prospect of having permanently established in Liberia the means of Education,—a Collegiate Education. This subject, more than any other, for many years, has given me great concern. I have looked forward to the time, which will surely come, and which is rapidly approaching, when, annually, thousands from the United States will be thrown into Liberia, without education, or any experience in matters pertaining to government. Such a mass of ignorance flowing in upon us, without some restraining power,—which power can only be created by the education of the youth of Liberia,—would in all probability prove most disastrous to our future hopes. Without education, we have no security for the perpetuity of our government or our free institutions. An intelligent community only, can maintain a republican form of government.

Nor is this all, when applied to Liberia. Africa abounds with wealth. Her natural resources—those of Western Africa—I believe are equal to any in the world. But how are they to be developed, unless the people are educated?

These thoughts have constantly occupied my mind, and have weighed heavily upon me. And for relief my eyes have long been turned towards the United States—towards New England, and Massachusetts in particular. I thank God I have not looked in vain. I consider a new era has dawned upon Liberia.

Your reasons for investing the funds of your Corporation in the United States are good, and the expediency of your course is fully understood by the people here.

The Legislature of Liberia will, without doubt, grant a liberal charter, and suitable ground for such buildings as may be required for the proposed College. With regard to pecuniary aid by the Government here, towards the erection of buildings, I cannot hold out any great encouragement. The Government, however, will aid to the extent of its ability.

No apology was necessary, Sir, with respect to the course you have adopted. It was the only one to insure success.

President Roberts communicated the substance of this correspondence to the Legislature of Liberia, at their session in December, recommending favorable action: whereupon the Legislature adopted the following:

Whereas the President has informed the Legislature that an association has been formed in Boston, Massachusetts, and has been chartered by the Legislature of that State, for the purpose of receiving and managing the funds and the general scope and plan of a College in Liberia, and that a member of the corporation, in a letter directed to the President, intimated that a charter from this Government will be needed for the proposed College, with suitable ground for such buildings as may be required, and also such patronage and aid towards the erection of buildings as this Government may be able to bestow; he also requests to be informed whether the instructors for said College shall be appointed by the Board of Trustees in the United States with the concurrent approval of this Government, or by the latter alone, or by the corporation to be chartered in Liberia: Therefore

*Resolved*, By the Senate and House of Representatives of the Republic of



Liberia, in Legislature assembled, that the President be requested to inform the Board of Trustees aforesaid, that, upon application to the Legislature of this Republic, a liberal charter will be granted to the said Board of Trustees; and that suitable and sufficient lands will be granted by this Government for such buildings as may be required; and that such other patronage and aid as this Government can afford, will be most cheerfully granted.

*Resolved*, That it is the opinion of the Legislature that the Instructors should be appointed by the Board of Trustees in the United States, with the concurrent approval of this Government, or the corporation to be chartered in Liberia.

CHARLES HENRY, *Speaker House Reps.*

A. D. WILLIAMS, *V. P. and Pres. Senate.*

Approved December 26, 1850.

J. J. ROBERTS, *President.*

This pledge of the national faith the Legislature has, with a few occasional doubts and divisions of opinion as to the best method of executing it, honorably redeemed; and the early securing it has, in various ways, been of great practical value.

The Trustees of Donations, by a vote passed July 16, 1851, and communicated through Mr. Greenleaf, requested the Legislature of Liberia to enact a suitable charter for a College in that Republic. Accordingly, an Act was passed, approved December 24, 1851, establishing Liberia College, and incorporating A. F. Russell, Samuel Benedict, B. R. Wilson, James B. McGill, Daniel B. Warner, Francis Payne, B. V. R. James, D. T. Harris, M. H. Smith, and their Associates, as its Trustees, with the necessary powers. It provided, however, that till those Trustees should otherwise determine, the Teachers should be appointed by the Trustees of Donations in America. It granted to the College one hundred acres of land at Clay-Ashland, on the right or northwest bank of the St. Paul's river, about twelve miles from its mouth, and fifteen in a direct line from Monrovia. This was supposed, at the time, to be the best site for a College in the Republic. The Trustees incorporated by the Act soon met, accepted their Charter, and organized for the transaction of business under it.

A complete account of donations to this Corporation will be found in the Treasurer's Statement, appended to this Report. A few require a distinct mention.

The first donation received by the Trustees was one hundred dollars from Amos A. Lawrence, Esq. This he increased, during the year 1851, to one thousand dollars. The Hon. Albert Fearing, and Amos Lawrence, Esq., also gave one thousand dollars each, the same year.

About the beginning of that year, Benjamin Coates, Esq., of Philadelphia, gave information of the existence and designs of this Board to Messrs. Richard Richardson and John J. White, executors of Josiah White, of that city, lately deceased. He had bequeathed stocks, of the par value of five thousand dollars, to be used, according to the discretion of his two daughters, for promoting education in Liberia. Mr. Coates also informed the Trustees of the bequest, expressing a desire that it might be placed in their hands. After a

full and careful examination of the whole subject, the stock was transferred to the Treasurer of this corporation, near the close of the year. The stock was then somewhat depressed in the market; but as was expected by the executors, it afterwards rose, even above its par value. Through the kind and gratuitous assistance of Edwin Walter, Esq., of Philadelphia, it was advantageously sold in 1853. The whole amount received from this source, including dividends and proceeds of sale, was \$8,272.41.

In 1854, aid was received from the estate of Samuel Appleton, of Boston. By his Will, his executors were made trustees of manufacturing stocks, valued at \$200,000, to be appropriated by them, according to their discretion, to various literary, scientific, religious and charitable objects; confiding in them to have regard, in the distribution, to what they believed to be his views and wishes. In the hands of the trustees, the fund increased to about \$210,000. Applications for portions of this fund were received from more than seventy sources; and there were still other objects, of the merits of which the trustees were not uninformed. From the whole number, thirteen were selected, and the amount divided among them. To the Trustees of Donations for Education in Liberia, they gave stocks, appraised in the inventory of his estate at \$10,000, their per value, and actually worth at least that amount.

The amount of funds, from these and other sources, in the hands of the Treasurer at the annual meeting, January 10, 1855, was \$22,289.71; of which about \$520 was in bank on deposit, and the remainder safely and productively invested.

Meanwhile, efforts had been made to organize a Faculty and commence a course of instruction. At its quarterly meeting in July, 1852, the Board directed its Secretary to communicate with the Rev. John Leighton Wilson with respect to the Presidency of the proposed College; believing that his high standing as a Christian, a gentleman and a scholar, with the experience gained by nearly twenty years of missionary labor in Western Africa, eminently qualified him for that station. Mr. Wilson courteously expressed his sense of the honor of the proposal, and his deep interest in the success of the enterprise; but he felt constrained to decline, as he could not abandon his post of labor at the Gaboon, without sacrificing important advantages, arising from his acquaintance with the language and character of the people among whom he had resided for the last ten years. The event proved that Mr. Wilson's health forbade his further residence in Africa.

Attempts were then made to engage some person of suitable qualifications to visit Liberia as an agent, and in consultation with the Trustees there, to make arrangements for the instruction of any students who might be found fitted to enter upon a collegiate course, and for the erection of buildings if found expedient, and to collect all necessary information for the use of this Board. But as no suitable agent was found, an attempt was made to accomplish the same

objects, in part, through the Principals of the High Schools in Monrovia. With the assent of the Executive Officers of the Presbyterian Board of Foreign Missions and Methodist Missionary Society, by whom those schools had been established and were supported, letters were written in January, 1853, to the Rev. D. A. Wilson, Principal of the Alexander High School, (Presbyterian,) and Rev. J. W. Horne, Principal of the Monrovia Academy, (Methodist,) requesting information and advice. After consultation with each other and the best advisers accessible, they answered in July, giving it as their opinion that the two High Schools should be removed from Monrovia to the College lands on the St. Paul's river, united in one, and made the preparatory department of the College. When any of the students should be prepared to enter on a collegiate course, if no other Faculty should be provided, the Principals might act in that capacity.

A letter was received at the same time, from President Roberts, expressing his decided approbation of this plan. It had been discussed and approved by the more intelligent citizens of Monrovia generally. The Trustees of Liberia College were understood to regard it with favor. Its authors supported it by many and weighty arguments, derived from the state of affairs in Liberia.

It was a strong recommendation of this plan, that it tended to unite the various efforts for higher education in Liberia, in one harmonious system, and thus avoid the evils of rivalry and competition, to be apprehended among several independent systems, all operating in one small community. It was seen, however, from the first, both by the Principals of the High Schools, the Trustees, and others concerned, that the work of arranging the details of the union so as to meet the views of all parties and secure justice to all interests, was beset with serious difficulties. Yet the hope of devising some acceptable arrangement was not finally abandoned, till Mr. Wilson's visit to the United States in the summer of 1854. Some changes had then occurred, not favorable to success, among which the change in Mr. Horne's prospects of health in Africa was not the least important; and on the whole, it was found that the plan, though no less desirable than it had appeared, was not then practicable, nor was it likely to become so, within any time for which calculations could be made.

In October, 1854, the Trustees directed the Secretary to ascertain whether the services of President Roberts, of Liberia, could be obtained, as their agent for the transaction of business in Liberia. As the result of this correspondence, President Roberts, having completed his fourth term as President of the Republic, and his successor having been inaugurated, visited the United States at the invitation of the Trustees, in the summer of 1856, and on the twenty-sixth of July, was unanimously elected to the Presidency of the College. He accepted the office, and immediately entered upon the performance of its duties.



At the same meeting, the Trustees directed plans and estimates to be procured for a College Building, seventy feet long and forty-five feet wide. They were prepared by Luther Briggs, Jr., architect, in consultation with President Roberts.

At a meeting of the Trustees, July 31, President Roberts was authorized to negotiate with the Methodist Missionary Society, at New York, on the subject of their releasing from their service the Rev. J. W. Horne, with reference to his being appointed Professor in Liberia College. When at New York, afterwards, President Roberts attempted the negotiation, but nothing was accomplished. It soon proved that Mr. Horne's health forbade his continued residence in Liberia.

In view of the interest in education in Liberia, manifested in various ways by the New York Colonization Society, and by gentlemen in that city and State, it was thought desirable to make arrangements for systematic co-operation. It was therefore moved, August 16, to amend the By-Laws so as to increase the number of Trustees, the intention being to elect several from New York, and the Secretary was directed to attend the meeting of the Directors of that Society, August 19. The Directors after a full and free discussion, adopted unanimously the following preamble and resolutions, viz :

*Whereas* the Board have heard with interest the statement made by Rev. Joseph Tracy, of Boston, relative to the condition of the operations of the Board of Trustees for Education in Liberia,

*Resolved*, That we sincerely congratulate them and the friends of Colonization, that they have secured the valuable services of President Roberts.

*Resolved*, That as in order to perpetuity and efficiency, the professorships in the College should be endowed, immediate efforts ought to be made to secure funds for this purpose.

*Resolved*, That a Committee of five be appointed to have charge of this subject, and prepare a plan, to be proposed for the consideration, and if approved, the action of this Board.

The Committee was immediately appointed, consisting of Anson G. Phelps, President of the Society, Rev. Thomas De Witt, D. D., Francis Hall, Henry M. Schieffelin and Charles H. Haswell, Esqrs.

On consultation with such members of this Committee as could conveniently be seen, the opinion was expressed, that no Trustees should be appointed in New York, as business men, fit for the office, would prefer not to be members of a Board, the meetings of which they could not attend with due punctuality. It was thought better to appoint an "Advisory and Co-operative Committee," of whom some at least should be Directors of the New York Colonization Society, and who, in that capacity, would do all that they could as Trustees. Accordingly the Trustees, at their meeting September 5, indefinitely postponed the motion to amend their By-Laws, and appointed such a Committee, consisting of A. G. Phelps, President of the New York Colonization Society, H. M. Schieffelin, and Rev. Thomas De Witt, D. D., all members of the Committee appointed by the Directors of that Society. Dr. De Witt declined, believing that

the Committee should consist wholly of laymen, and the other members elected Francis Hall, Esq., to fill the vacancy.

During this visit to New York, the question of the Rev. Mr. Horne's release from the service of the Methodist Missionary Society was discussed with the Secretary of that Society, Rev. J. P. Durbin, D. D. The interview was followed by some correspondence. The result was, that the Society was intending to enlarge its educational operations in Liberia, and ultimately to establish a College; that it would not release Mr. Horne, unless a union of the two interests could be arranged; that in order to such a union, the College must be placed on their lands at White Plains, six miles above the College lot and on the opposite side of the river, or on land immediately adjacent, so that the mission could have the superintendence of its beneficiaries while in College; and it was intimated that the College should look equally to the Society and the Trustees for "support, patronage and advice." The correspondence was referred to the Committee at New York, for their advice. The Committee did not advise any action, and no action was had.

It was well known that several other Missionary Societies in the United States had entertained designs somewhat similar to those of the Methodist Society, and there had, some years before, been some competition among them for the leading position.

At their meeting September 25, the Trustees of Donations approved a form of contract for furnishing the principal materials for the Buildings of "Liberia College." The following description was written and published soon after:

The plans and specifications for the buildings were drawn by L. Briggs, Jr., Esq., Architect, under the direction of the Trustees, in consultation with President Roberts, with a careful regard to economy, in view of the uses of the building, the nature of climate, and the probable necessity of future enlargement. It is to be 70 feet long by 45 feet wide, and three stories in height, on a foundation of Liberia granite, and surrounded by a verandah, eight feet wide, on an iron frame, the posts of which will be inserted into blocks of granite. It will contain apartments for two members of the Faculty and their families, who will reside in the building and have immediate oversight of the students; a dining room sufficient for these families and the students; a room for the library and philosophical apparatus; a hall to be used for a chapel, lecture-room, or any other purpose for which all the students need to be convened; rooms for recitation and for study in classes; dormitories for students, and the necessary offices, store-rooms and other accommodations. The kitchen is to be a detached building, in easy communication with the dining-room. The eleven dormitories furnish all desirable accommodation for twenty-two members of the regular College classes, which is as great a number as can be expected for some years. They may, without discomfort, receive twice that number; and when it becomes necessary, more dormitories may be added with little expense.

As wood and iron work, by the use of machinery, can be done much cheaper here than in a new country like Liberia, contracts were made with Messrs. Flint and Kent, for the doors, windows, frames, and all the wood-work of the interior and roof, and with Messrs. Chase Brothers & Co., for the iron frame and railing of the verandah. As these made it necessary to charter a ship, it was thought best to ballast her in part with brick, of a better



appearance than are made in Liberia, enough for the outer courses of the walls, and for the floors of the lower story. The remainder of the brick, the lime and other materials, will be procured in Liberia.

The ship *Dirigo* was chartered, the building materials put on board according to contract, with merchandise enough to pay for labor and purchases in Liberia, and a small amount of freight on private account. She sailed December 28, 1856, and early in February landed all her cargo at Monrovia in good condition.

The tract of land granted to the College by the Republic was supposed at the time to be the best location for the College Buildings; but on clearing away the dense forest growth from a part of it, unexpected objections showed themselves. A change of boundaries by the Legislature, at the request of certain citizens of Clay-Ashland, had taken away the best site for the Buildings, and included a swamp, occupying about one-third of the whole, evidently unfavorable to health, and apparently irreclaimable. The Trustees therefore pronounced the lot unsuitable for the location of the College, and proceeded to seek another location. After examination, they selected a site about two miles below, on the river. It was a part of a tract of about two hundred acres, known as "Bromley's Town," partly occupied by the family of "Old King Bromley." As the Republic was bound in honor, if not by written treaty, never to encroach on this reservation without the consent of its ancient proprietors, President Roberts obtained the consent of the family and their dependents to the desired arrangement. Application was then made to the Legislature through the President of the Republic, for a location at "Bromley's Town." This was opposed by the people of Clay-Ashland, or some of them, as wrongfully prejudicial to their interests; and instead of the location at Bromley's Town, the Legislature granted another tract at Clay-Ashland, adjoining that formerly granted. A large part of this second lot was found, on examination, to be private property, so that the grant was void. The original lot was then again examined, and again condemned. Committees were appointed to search elsewhere for a location.

Being informed of this state of affairs, and their advice being requested, the Trustees of Donations referred the subject of location unconditionally to the President and Trustees of the College, "provided that no purchases be made of land for that purpose, at a cost exceeding One Thousand dollars."

Meanwhile the proposal was made to open the College in hired buildings. The "Board of Missions of the Protestant Episcopal Church," by its proper Committee at New York, May 11, *Resolved*, "That, should the Trustees of Liberia College appoint the Rev. Alexander Crummell to a professorship in that Institution, and he, while in the performance of the duties of that appointment, be able to preach on the Sabbath to the citizens of Liberia, that this Committee, within a year from said appointment, will make a donation of Five Hundred Dollars to that corporation, in consideration of the

regular performance of said services." Encouragement was given, that as much more might be raised for that purpose in New York. These offers were duly appreciated by the Trustees of Donations; but the state of affairs in Liberia did not permit compliance.

About the first of July, the Trustees of the College decided to locate the buildings on a lot of twenty acres, on the south western slope of Cape Mesurado, within the chartered limits of the city of Monrovia, but on the opposite side of the ridge of the Cape from the residences and business places of the citizens. The site was high, facing the Atlantic ocean, decidedly favorable to health, and sufficiently accessible. The President of the Republic had consented to grant that lot, and thought the Legislature would enlarge the grant, if desirable. The location was first suggested by Mr. Roe, an enterprising mechanic afterwards employed in erecting the buildings, to the Hon. B. V. R. James, one of the Trustees, and a member of a Committee to search for a location. It was now in the middle of the "rainy season," and nothing could be done, except some preparation of the ground till "the next dries," late in autumn. Thus nearly a year had been consumed by these unexpected delays.

At this time vessels in the employment of contractors patronized by the French Government were engaged in procuring laborers, on the coast of Africa, for the sugar plantations in the French Colonies. The pretence was, that the laborers were free men, engaging voluntarily to labor for a certain time at stipulated wages. In practice, the contracts were made with the "head-men" of each tribe to furnish so many "volunteers" at a fixed price, and according to African usage, the "volunteers" had no choice. They must obey the "head-man." This practice was attempted, and in some instances successfully, within the jurisdiction of the Republic. To stop this practice, negotiations at Paris were necessary, and President Roberts was appointed to conduct them. President Benson, in an official letter, apologized to the Trustees of Donations for the appointment, as a public necessity, and assured them that the work on the College Buildings would not be delayed by his absence. President Roberts left Monrovia in September, and proceeded by way of England, where he engaged the good offices of the British Government, completed his negotiations, and arrived at Monrovia on his return, December 18. The mission was entirely successful, securing the abandonment of the traffic within the jurisdiction of the Republic immediately, and on the whole coast of Africa soon after.

During his absence, the grounds for the Buildings had been cleared, the stone quarried, the foundations of the main building far advanced, and the materials mostly placed on the ground. Before or about the close of the month, however, some inhabitants of Clay-Ashland sued out a writ of injunction, forbidding the Trustees to proceed with the erection of the Buildings any where except "in the vicinity of Clay-Ashland." On a hearing, the Court at once dissolved the injunction. The same parties then petitioned the Legislature for

the same purpose ; but without effect. The work of completing the foundations was pushed forward; and a stone kitchen, forty feet by twenty, seventy feet from the main building, was nearly completed. The formal laying of the corner stone took place, January 25, 1858. "A procession composed of the Trustees, His Excellency the President and Cabinet Officers, Members of the Legislature, the City Authorities, Foreign Representatives resident in Monrovia, the Members of the Liberia Annual Conference, (Methodist, then in session,) the Masonic Fraternity, and a large number of citizens generally, was formed at the Monrovia Seminary, (Methodist) and thence proceeded to the College grounds, where two excellent addresses were pronounced, the one by Hon. D. B. Warner and the other by the Rev. J. S. Payne. The religious exercises were conducted by the Rev. Francis Burns, President of Liberia Annual Conference and Bishop elect of the Methodist Episcopal Church in Liberia. Under the corner stone was deposited a copper case, containing sundry articles," of the kind usually deposited on such occasions. The addresses were transmitted to the Trustees of Donations, and would have been published, but for events soon succeeding. It was then confidently expected that the walls and roof would be completed before the commencement of the next rainy season. But this hope was to be disappointed.

February 20, a second injunction was served upon the Trustees. It was founded on a complaint of certain persons, claiming to act as Commissioners of the Township of Clay-Ashland, and in its name. Its most important allegation was, that the Charter of the College required it to be located "in the vicinity of Clay-Ashland." The answer of the Trustees, February 27, denied the allegation of the complaint, the right of Clay-Ashland to bring the action, and the right of the complainants to act as Commissioners. The reply of the Commissioners asserted the right of Clay-Ashland to bring the action, because the location of the College elsewhere would deprive them of the facilities for education and the increased value of their land, to which they had a right under the Charter of the College. The case came on for a hearing, before the "Court of Quarter Sessions and Common Pleas for Mesurado County," March 10. The decree of the Court was not given till late in the afternoon of March 22; too late in the day to allow the filing of a properly prepared bill of exceptions. It sustained the principal allegation in the complaint, and made the injunction perpetual.

This compelled a cessation of the work till after the next rainy season, which was about commencing. An appeal to the Supreme Court might still have been attempted; but no time would have been saved by it, and it was thought better to apply to the Legislature, for such an amendment of their Charter as would preclude all such difficulties. Most of the building materials which were liable to injury from the weather, were stored in the stone kitchen, already built.

Meanwhile, the Methodist Missionary Society, through its Secre-



tary, by letter of January 4, 1858, renewed its proposal for co-operation. The proposal, as reduced to a more definite form, February 4, was as follows :

1. That the Basis of the plan must be, the assumption, by the Trustees in Liberia, of the use of their corporate powers, and the administration of the affairs of their College in all respects by themselves; which, of course, excludes the idea or practice of delegating any of their corporate powers to other parties.

2. That upon this Basis, the Committee was of opinion, that all corporations, societies or individuals desirous of promoting the interests of Collegiate Education in Liberia, ought to act, and place their means intended for this purpose at the disposal of the Trustees of the College in Liberia, with such suggestions and advice as they might think proper to give; but which suggestions or advice should not be, in any degree, authoritative, or imperative.

3. That upon this plan, our Committee was of opinion, that our Board of Managers would cordially co-operate in organizing and sustaining the College of Liberia, by such means as it may have from time to time to appropriate for Collegiate Education in Liberia, and so long as the College in Liberia was so administered as to accomplish the design thereof, as set forth in its charter.

The advantages to be derived from the increased strength secured by such a co-operation were obvious; but the plan was attended with dangers equally obvious. There were then four American Missionary Societies operating in Liberia. The Trustees of Donations had no security that any one of them would come into the plan. They had only the present opinion of a committee of one of them, that, on the conditions mentioned, the Managers of that Society would come into it. If all should unite in it, the Trustees of the College would have in the United States five distinct Boards, equally authorized to give "suggestions and advice;" and the amount of means received from each might depend on the readiness with which its advice was followed. The only corporate power not already exercised by the Trustees of the College was that of appointing the Faculty. If the Trustees of the College would take that power out of the hands of the Trustees of Donations into its own hands, each of the five Boards in America might urge the appointment of its own candidates, which might lead to undesirable conflicts in the Board of Trustees of the College. The same difficulty might arise as to text books, and other matters. How far these dangers were modified or increased by the state of affairs in Liberia, the Trustees of Donations could not judge. They therefore decided, April 14, "that no sufficient reason appears for advising the Trustees of Liberia College to make the change proposed;" but that, if requested, the whole correspondence should be transmitted to the Trustees of the College for their consideration. At the request of the Secretary of the Methodist Society, it was transmitted; and the Trustees of the College, July 30, after reading the whole correspondence and their Charter, and a full discussion,

*Resolved*, That while the Trustees of Liberia College do highly appreciate the kind interest manifested by the Missionary Society of the Methodist

Episcopal Church on the subject of Collegiate Education in Liberia, as expressed by their Corresponding Secretary, in a correspondence with the Secretary of the Trustees of Donations for Education in Liberia; and while they do most earnestly desire the co-operation of the Missionary Society of the Methodist Episcopal Church, and that of all other Societies having missions in Liberia, in organizing and sustaining Liberia College: yet, in the opinion of this Board, it is not deemed expedient to make any change, at present, in the mode of appointing the Faculty of said College.

No reason was assigned for this decision. Probably the belief, known to have been entertained by some of them, and by other prominent citizens, that the Republic ought to be provided with institutions of learning which should be independent of Missionary Societies in foreign countries, had some influence on it.

TO BE CONTINUED.

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### DEATH OF MRS. SIGOURNEY.

Mrs. Lydia H. Sigourney, the poetess of half a century, died at her residence in Hartford, Connecticut, on Sunday, June 10th, at the advanced age of seventy-four. Her heart and purse were ever open to all good works of philanthropy and charity:—the Colonization cause largely enjoying her confidence and regard. The following, while it evinces her active sympathy, is perhaps her last contribution in verse in our behalf:—

#### TO AFRICA.

Why, sister, didst thou hide so long,  
 Deep in thy palm-trees' shade?—  
 Because thy brow was tinged with night,  
 Because thy hair curled crisp and tight,  
 Wert thou of us afraid?

Or, jealous for thy gems and gold,  
 Didst thou thyself deny?  
 And to thy torrid deserts turn,  
 And 'mid the sands that ever burn  
 Elude the searching eye?

With sinful hand we reft away  
 A savage for a slave—  
 We send him back, erect and free,  
 A Christian citizen to thee,  
 Thy heathen tribes to save.

We send thee liberty and law,  
 True freedom's stainless creed;  
 We speed our white-winged vessel o'er  
 The sounding surge to greet thy shore,  
 And bear a nation's seed.

Wide o'er thy pagan soil we shed  
 The Gospel's holy dew;  
 We plant on green Liberia's height  
 A cross of fire, a beacon light,  
 Do daunt the pirate crew.



We send thee strength to strike away  
The jungle's thorny cave,  
And where the oleander towers  
And lifts its gorgeous crown of flowers  
Make richer harvests wave.

We bid the halls of science rise,  
The schools thy children cheer,  
The Sabbath-bell sweet warning give  
Unto thy lost to turn and live,  
And find a Saviour near.

We send thee kindling arts, to wake  
The mind's impulsive flame,  
The student's tome—the rural thrift—  
O dark-browed sister, take our gift!  
In our *One Father's name!*

L. H. S.

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From the Episcopal Recorder.

## NEW AGENTS COMMISSIONED.

Soon after the tidings of the death of Messrs. Bacon, Bankson, and Crozer reached this country, movements were set on foot to fill their places and to reinforce the colony with new emigrants. To this end, the Government commissioned Ephraim Bacon, brother of the deceased agent, and E. Winn, jr., to represent its interests; while the Society appointed to the charge of its affairs Christian Wiltberger, jr., and Rev. Joseph R. Andrus. Mr. Wiltberger was a Philadelphian, and probably a young man at the time of his undertaking this service. He remained several months upon the coast of Africa, having warded off the fever, by a voyage made in the interests of the colony, and was for a time left in sole charge of its business, after the death of his companions. He returned to this country after two or three years, and entering the ministry of the Episcopal Church, lived a respected and useful presbyter in the Dioceses of New Jersey and Pennsylvania for many years. He died in the city of his birth, and his remains lie buried in the family vault, in St. Paul's churchyard, beneath a plain marble stone, set in the walk by the south side of the church, bearing an inscription of the names and ages of his venerable parents.

Mr. Ephraim Bacon, after a short mission in Africa, was compelled to return home on account of the illness of himself and wife. Being solicitous to continue in the work on behalf of the people in whose cause his brother died, he obtained an appointment in 1822 from the Domestic and Foreign Missionary Society of the Episcopal church, as a catechist upon the western coast of Africa, he being the first foreign appointment of that Society. He was over forty years of age at the time of his appointment, being an elder brother of the Rev. Samuel Bacon. His religious history begins in his brother's influence, and his interest in Africa was excited and directed by his brother's action. He was born in Sturbridge,

Worcester county, Mass., and was kept, with his brothers, engaged in farm labor by his father during his youth.

Rev. J. R. Andrus was one of the earliest to feel the claims of the heathen world, and to offer his own services for the foreign field. The records bearing upon his ministry and life are few, but serve to show the depth and constancy of his devotion to the cause for which he laid down his life. His name first appears in the list of clergymen reported to the General Convention in 1817. His name appears in the correspondence between Bishop Griswold and Rev. Josiah Pratt, of London, the Bishop therein recommending him for appointment by the London Church Missionary Society to some foreign station, as one desirous of going out with the glad tidings of salvation to the heathen. At that time he was settled as a diocesan missionary at Concord, N. H., having also in charge stations in the adjacent towns of Bedford and Hopkinton. His application, through the Bishop, to go out under the auspices of the London Society, drew from the Board of Managers the following Minute, which is found in their Report for 1817. They "suggested the propriety of the Rev. Mr. Andrus, before mentioned, proceeding to Ceylon, under the patronage of a Society to be formed" in the United States by the Episcopal Church there. They evidently desired to induce the American Church to avail herself of and employ her own resources in this work. Not long after this time Mr. Andrus removed from Concord and took charge of St. Paul's church, King George's county, Va. Here he came within the influence of those zealous churchmen, already spoken of, who were moving so energetically in the cause of African colonization; and that seems to have favorably affected his mind in a subsequent choice of a field of labor. Hence he is found immediately after the formation of the General Missionary Society, while on a visit to Philadelphia, in July, 1820, applying to that organization to be employed as a missionary to Africa.

Having waited already more than four years, it is not strange that the burden of the Lord, which burned like Jeremiah's "fire within his bones," would not permit him, as it did not the prophet, to forbear. Just about this time the news of the disasters suffered by the American colony at Campelar, and of the death of all the agents, reached this country. The Colonization Society could not, and the Government would not, abandon the emigrants whom they had transplanted to Africa, and immediate arrangements were undertaken to send out new agents and more colonists. Mr. Bacon could not see his brother's mission fail, and Mr. Andrus could forbear no longer. Their services were proffered and accepted, the first by the United States authorities, the other by the Society. They were directed to repair to Norfolk, Va., where a select company of colored emigrants, numbering twenty-eight laborers and several children, were gathered for embarkation. The agents, with Mrs. Bacon and Mrs. Winn, arrived; the whole company took

passage on the brig *Nautilus*, and set sail for Norfolk on the 21st of January, 1821.

The vessel encountered head winds and several severe storms, one especially violent, being accompanied with snow, and putting them in much jeopardy. The passengers, many of them, suffered much from sea-sickness, but morning and evening prayers were maintained continually, both in the cabin and the steerage, with much comfort to those engaged. After a passage of forty-six days, that part within the tropics being fair and agreeable, on the morning of the 8th March, 1821, the blue mountains of Sierra Leone interposed their shadowy forms along the eastern horizon. The wind was fair and light, and cheerfully the brig sped over the smooth sea, and in the afternoon came to anchor under the Cape. She was immediately made the object of attention by the Kroomen, who put off in their canoes to come on board.

Here the new comers were met by English harbor officials, and informed of the condition of the colonists at Sherbro. They had not suffered so much from the fever as it was feared they had, the number of deaths among the blacks being twenty-three in all, of which four or five cases were from accidental causes, leaving the number destroyed by the fever at eighteen or nineteen. They had been moved from Campelar to Yonie, a native town of Sherbro island, thought to be more healthful. Here the condition of the community greatly improved, owing, as was supposed, to the purer quality of the water over that at Kizell's place. After making such inquiries and arrangements as seemed most judicious, it was determined, with the consent of the colonial authorities there, to leave the emigrants on the brig *Nautilus* at Sierra Leone. Finding all efforts to procure land on the Bagroo river, in the Sherbro country, had failed, and as that location was thought to be too near the boundaries of the English settlement, it was further concluded to take the United States schooner *Augusta*, the purchase of Rev. S. Bacon, and repairing her, send her out, with two of the agents, to explore the coast, and to select a new location, while the remaining two should remain behind to superintend the affairs of the colonists. It was necessary that this should be done as speedily as possible, since but a few weeks remained before the rainy season. This season begins in May and continues through the summer, the rain falling at times in torrents, and during the period sickness is most apt to prevail.

On the 22d of March the schooner was ready for departure, and Mr. Bacon, for the Government, and Mr. Andrus, for the Society, went on board, leaving Messrs. Winn and Wiltberger to attend to the unloading of the brig and the removal of the Sherbro colonists, should that be judged expedient. This expedition was deemed somewhat hazardous, as the schooner was illy armed; and while it was thought advisable to make no demonstration of force, still it was well known that many a bloody deed had been perpetrated

upon mariners along the benighted coast. The voyagers proceeded to the southward, keeping well off the land for six days, when they reached the neighborhood of Cape Mesurado, about three hundred miles from Freetown. This place was subsequently purchased, and the town of Monrovia, the capital of Liberia, located there. The schooner came to anchor before two small islands, owned by a mulatto and a full African, both of whom were engaged in the slave trade. As they passed the Cape, the explorers found the low and marshy seaboard disappeared in a great measure; the forest trees were more elevated, and the water generally good. These appearances indicate in tropical climates the absence of the most formidable causes of disease. While here, the agents saw a schooner with the French flag lying off the coast, and, by her movements, evincing an intention to run in and take on board a cargo of slaves. This trade was a great obstacle to the plans of the colonists, as it indisposed the natives to permit the location of a settlement among them. The agents communicated with the people on shore, and endeavored to open a consultation with the chief men. But the head man, called King Peter, refused to receive them, as he did not know their character or business, though generally the natives are anxious to receive missionaries and teachers, when they know them to be such. Accordingly, Messrs. Bacon and Andrus directed the schooner to proceed further down the coast to Grand Bassa, some fifty miles distant. They soon arrived, and anchored opposite the mouth of the St. John's river. Early on Monday morning, the 2d of April, the natives put out in canoes bringing fowls, fish, oysters, palm oil, and native wine, with tropical fruits, to trade for tobacco, pipes, beads, and similar articles.

Here the agents went ashore to examine into the character of the country, and to bring about a palaver with the principal men, if possible. They took with them for a guide a Krooman, by name Bottle Beer, and this man transported them across the river, when they desired to cross, by carrying them, one at a time, upon his shoulders from bank to bank. In this region they passed about two weeks, studying the nature of the country and its resources, and holding communications with the neighboring kings and headmen in reference to a purchase of land. While here, Mr. Andrus showed symptoms of fever, which happily in a day or two abated. The agents were much pleased with the country, finding there fine sheep and goats, a luxuriant vegetation, and the people well disposed toward their project. They concluded a bargain for the purchase of a tract of land from the kings, which they subsequently evaded on account of their suspicion of its effect upon the slave trade. However, understanding the arrangement to be complete, the agents concluded to return, taking with them a son of one of the kings as security for the final fulfilment of the contract, they, on their part, promising to care for him and place him in



school at Sierra Leone. The early death of this boy had its effect in releasing his friends from any hope of advantage to him, by completing their bargain with the colonists. The agents, with this native boy, set sail on the 14th of April to return to Freetown, much encouraged by the promising aspect of affairs.

The schooner having arrived off the southeastern mouth of Sherbro Sound, Mr. Bacon essayed by open boat to pass up the sound and call upon the colonists left at Yonie, in which attempt he succeeded, after the boat had nearly been swamped by the breakers on the bar at the entrance of the sound. Looking into their condition, and encouraging them with prospects of an early removal to a final and better location, he returned to the schooner, and, after a short passage, arrived at Sierra Leone. He found Mr. Winn and the late emigrants, together with some who had made their way thither from Sherbro, comfortably quartered near by, at a place called Fourah Bay. Hearing that his wife was sick at Regentstown, he proceeded at once to her, and found her prostrated with the fever. She continued to decline, and early in May Mr. Bacon, tried by anxiety on her account, began to yield to the approaches of the same disease. Finding his wife's and his own health still declining, he determined to return to the United States. Accordingly he arranged with Mr. Winn to have the colonists removed as early as possible to the tract he with Mr. Andrus had selected and bargained for at Bassa Cove—an arrangement subsequently superseded by the purchase of land at Cape Mesurado. The brig *Nautilus* having sailed some time previously, Mr. Bacon took passage in a schooner bound for Barbados, and thence came home, arriving with Mrs. Bacon in August, 1821.

The Rev. Mr. Andrus, as might have been expected, was deeply interested in the people he had seen, and desirous of remaining among them to preach the gospel. He declined, therefore, to return home, but giving free course to his long restrained missionary spirit, determined to devote the remainder of his life to the welfare of the natives. This conclusion had not long been formed and acted upon ere his constitution began to succumb to the malaria of the country. He was taken ill at Sierra Leone, about the middle of July, and, after a severe conflict with the fever, began to rally. Hopes were entertained, for a time, of his recovery; but, suffering a relapse, he rapidly sunk, and died on the 27th of July, 1821. He was buried in the church-yard at Sierra Leone, his body awaiting the resurrection summons in a land where his ardent and unintermitted devotion to the evangelization of the heathen would have it aroused, to meet the Lord at his coming. Of his colleagues, Mr. and Mrs. Winn soon followed him to the grave, the former dying on the 25th and the latter on the 31st of August. Mr. Wiltberger survived, and remained for several months upon that coast.

With Mr. Andrus, died the first clergyman of the American



Episcopal church to offer himself for the foreign missionary work, and although he died just at the threshold of his hopes and wishes, yet his young life was fruitful of blessed consequences. His memory is honored by a resolution of respect recorded on the minutes of the Colonization Society. Its Report of 1822 says: "The Rev. J. R. Andrus, the first agent of the American Colonization Society, whose devotion to its interests, and labors in its service had been marked with singular disinterestedness and integrity, after a short illness, and when it was supposed that he had overcome the violence of the disease, suddenly died on the 27th of July, 1828."

Not long after the departure from Norfolk of this last expedition, the Colonization Society sent out Dr. Ayres, who reached Sierra Leone to find Mr. Wiltberger remaining, and able to prosecute the business of the colony. The sloop-of-war *Cyane* was still upon the coast, under command of Captain R. F. Stockton. He, with Dr. Ayres, immediately renewed the attempt to negotiate for a tract of land, and were successful in making the purchase of Cape Mesurado. While they were thus engaged, Mr. Wiltberger had been sent with the schooner *Augusta* to bring away the people and stores from Yonie, on Sherbro Island. The voyage, though short, acted most favorably upon an impaired state of health, and was probably the means of Mr. Wiltberger's escape from the fatal effects of the acclimating fever. These people, with those at Fourah Bay, were removed, as soon as arrangements could be completed, to the Cape, and they began early in August to lay out a town and build houses, which settlement they called Monrovia, in honor of James Monroe, President of the United States.

D. O. K., JR.

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For the African Repository.

## A LEAF FROM "REMINISCENCES OF LIBERIA."

No. III.

JOHN KENNADAY.

It is no small source of pleasure to Christian Missionaries of the United States in foreign countries to perpetuate the names of friends at home, either relatives by blood or fellow-laborers, by giving their names to heathen converts. No sooner does a conversion occur than some American name is chosen for the new Christian. In the case of boys and girls adopted in our missions, they are named at once, so soon as they become beneficiaries of our Societies. Hence, in Liberia a multitude of our kind friends and beloved brethren have had their names given to native Africans. Some of these have become Christians, served God faithfully, died in peace, and are no doubt now in Heaven. Some are yet living, bearing

the cross, adorning their profession, and on their way to their inheritance above.

The name at the head of this article was given to an adult. He was of the Dey tribe, and embraced Christianity in 1838, during the great revival at one of our native stations, called Heddington, in honor of the then senior Bishop of the M. E. Church, ELIJAH HEDDING. Kennaday proved an extraordinary character. His stability, zeal, unwavering faith, and more than ordinary intelligence for a native, made him a great acquisition to our little band of native Christians at the station. He did honor to the great and good man, *Rev. John Kennaday*, after whom he was named, and who for many, many years, was an influential minister in the New York and Philadelphia Annual Conferences of the M. E. Church.

John was a great trade man, what we would call in America a pedlar, but on a large scale. He would make long journeys in the interior, taking out such American goods as, though common among the Liberians, were rare and scarce among the tribes away back in the country, and commanded large prices. These goods were chiefly gunpowder, gun-flints, brass rods for ornaments for women, looking glasses, little bells, brass chains, and beads. In exchange he would get in barter ivory, camwood, palm oil, and many other articles of African produce, which he would bring down lashed on the backs of a regular gang of carriers, as is the custom in the transportation of articles of traffic from the interior to the coast.

It was my quarterly meeting for Robertsville, another native station, so named after BISHOP ROBERTS. Kennaday had attached himself to the class in this place, and was a most useful and influential member. At this period of time the preacher in charge at Robertsville was Rev. W. H. Taylor. He was a colored man of a noble spirit, amiable, educated, spiritual, and devoted. He had been a *slave* to MISS MARGARET MERCER. This Christian lady, so long a fast friend of Liberia, manumitted him, put him to school, educated him as a physician, and the Rev. Dr. Taylor was not the least among the "princes of our Israel" in Liberia in those days.

On arriving at the station after a long pull up the river, and a hot walk from White Plains, Dr. Taylor, with his usual kindness and hospitality, received and welcomed the writer, and soon the usual inquiries were made about the progress of the work of God.

and the steadfastness of the converted natives. It was there that the startling information reached me that during my absence down the coast since their last quarterly meeting, Kennaday, in one of his journeys in the interior, had been captured at a town which had been sacked and burned, the old people and little children massacred, and all the able-bodied men and youth chained and carried off to *Gallinas* by slave-catchers engaged by *Don Pedro Blanco* to supply one of his vessels then in port. Of course all hope of ever again seeing our Brother Kennaday was lost. He was doubtless on his way to, or had already arrived in Cuba, had he lived through the horrors of the middle passage. We all mourned him as lost, and his fate threw a gloom over our meeting. But God's ways are not our ways, and we learned then, as often before, and many times since, that "He will make the wrath of man to praise Him, and the remainder of wrath He will restrain."

It was Saturday afternoon. We had commenced a series of meetings the day before, and quite a number of friends were with us. The 2 o'clock preaching was just over, when some one announced that a company of natives was seen in the distance approaching the town; they drew near; they all appeared to be entire strangers excepting *one*; that one was a tall, familiar form. As he came near the little settlement and could be recognized, one universal shout, "'Tis John Kennaday," burst from the lips of the natives, and there was a rush to meet him. It was indeed our lost brother, and his story was one of the deepest interest.

He was captured by a mixed company of the *Boozee* and *Bartin* tribes; they are notorious cannibals. John was not sent to the coast, but carried captive a long way to one of their principal towns, where one of the *Boozee* kings lived. He was imprisoned and put in "sticks;" that is, the wrists are tied together and the knees bent and forced through between the arms, and a strong stick passed under the knees and over each elbow: Thus pinioned, he was fed, kept alive, and reserved for a feast; but God interposed. The old King would occasionally go into the "Palaver House," where John was kept and guarded, and sit and talk with him through an interpreter. He inquired of his tribe—where they lived—how near the big water. John told all. He was a *Dey* man; they lived not far from the sea. Black men like them had come from a great country far, far away over the sea. They had plenty of sense, and

had made a big town. They brought a great book, which told about the God that made all men. Some were white men; they were God-men, and preached about that God, and how because all men were bad and did wickedly, and deserved to die, God gave His son Jesus Christ to die for man. That many of the people of his tribe had believed, had burned their greegres and become Christians. The King was interested, came again and again, and John Kennaday preached to him "Jesus Christ, the Saviour of the world."

The day of execution came. He was to be roasted, and he knew it, but calm, peaceful, and prayerful he awaited his fate, and told the King that they might eat his body, but that he had a soul within they could not touch. This would go up and live with God forever. Meantime, the King's eldest son and his braves clamored for the death of the prisoner, but the King put it off from day to day. The prisoner prayed and preached, and finally, to the amazement of the whole town, the King declared that he could not kill a man who believed in and prayed to the great God. "Loose him," said he to his son, "loose him; call twelve war-men; get one who can talk the Dey people's talk; go yourself, my son; find his country, and carry him back to his people, to his God-man, and his church. I cannot kill a Christian." And so it was. John Kennaday's escort consisted of the prince, a guide, interpreter, and a number of armed war-men. We fed them, took care of them, prayed for them, and preached to them the "glorious Gospel of the Blessed God." They became most intensely interested and excited, and that prince and one of his warriors, on leaving some days after for their homes, professed to carry with them in their hearts "the love of God shed abroad therein by the Holy Ghost given unto them." Reader, this "is the Lord's doing, and it is marvellous in our eyes."

SPRINGFIELD, O., *June 10, 1865.*

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### WHY IS IT?

Our Saviour loved Africa. In his infancy it gave Him refuge from the violence of Herod, and in His manhood it offered Him no such indignities as came from His native land. In Him, the promise to Ethiopia (Ps. 68 : 31) was "yea and amen," and his dying in-



junction, "Go ye into all the world, and preach the gospel to every creature" (Mark 16: 15) included that primeval home of the black man.

In the first three centuries after His ascension, churches existed along the borders of the Mediterranean sea, but long, long ago they expired, and for fifteen hundred years little, very little, has been done by Christian countries for the illumination of Africa. Asia, Europe, the isles of the seas, have been frequented by missionaries and teachers. Bibles and tracts in great numbers have flown in every other direction. Exploration, commerce, emigration, have borne the light of Christianity to all parts of the earth; but darkness, for the most part, still broods over Africa.

Ought this longer to be? Look at this "last and least" (as commonly esteemed) of all quarters of the earth: rising from the bosom of the tropics, singularly disjoined, and remote from other parts, rounded by a coast remarkable for its regularity, with twelve millions of square miles of surface, and one hundred and fifty millions of inhabitants—upon a most fertile soil, rich in every natural treasure and product, and with a climate as genial for its children as the globe affords—is not this land to be enlightened with the Gospel, and are not its people to be raised from the degradation and woes of Paganism and corrupt civilization? Most certainly, if the faith of the believer is ever to be realized!

How, then, can the American Christian be content to allow Africa to receive only a small share of his sympathies and gifts? It is estimated that less than one-tenth of all the missionary and philanthropic beneficence of this country goes to that continent. No Christian land excels this in missionary zeal and enterprise, and yet Europe began the good work in Africa, and to-day in some respects justly claims the pre-eminence!

And why do Americans bestow so little effort on Africa?

1. Is it that other foreign parts are more needy? We know not where to find them. If long neglect, grievous wrongs at the hands of other races, and deep degradation in worse than pagan vices, or even peril to a good work initiated, form claims for benevolence, then Africa stands clearly among the foremost in demands for Christian labor. The good Samaritan hastens to minister to the poor man that falls among thieves—neglected and despised by others—and what part of the earth has ever been so robbed and lightly esteemed as Ethiopia?



2. Is it that other lands are more promising? Years ago this might have been true, but where now is such a spot? Commerce has no more inviting field in pagan countries; education no more abundant reward in the development of a race; religion no more hopeful sphere of labor on earth, than Africa affords.

The foreign slave traffic, once so formidable, is now so nearly extinct that little is to be feared from it. The want of civil power to protect and nurture missions is amply supplied by Liberia and other governments. The perils of the climate are so well understood and guarded against that they are comparatively insignificant. Nowhere within the last twenty years has missionary and philanthropic effort been more successful than in that land. The natives of the vast interior wait for the light of Christian civilization.

3. Is it that we have less facilities for evangelizing Africa than other lands? For no quarter of the earth have Americans so distinguished advantages for benevolent effort. The very missionaries and teachers which Divine Providence appears by eminence to have selected for long life and usefulness there, are here among us—descendants of that tropical clime, schooled by many severities, and fitted in body and mind, for labors in Africa, which the nervous Caucasian can never so successfully accomplish.

Of these people of color, some are now seeking aid to enter that inviting field, and ere long many will turn their eyes thither, attracted by the light of a negro nationality, and impelled by the darkness of social inequality to the white man. Not all that go may be animated purely by missionary zeal, but all will be qualified by their contact with Christianity, to teach pagan tribes, by visible example, something of the arts of civilized life, and the principles of the Gospel. All may be instrumental of preparing the way for the feet of him "that bringeth good tidings." If, even now, there are fewer educated colored preachers and teachers offering themselves to the Missionary Societies for labor in Africa, than their supporters desire, and if there are fewer emigrants anxious for a heritage there, than they that have built up Liberia could wish, let not American Christians and philanthropists congratulate themselves as wholly blameless for the facts. For who, by every art of speech and pen, has dissuaded them from looking towards Africa for a final inheritance? Who has taught them to despise the proffers of benevolence for emigration, and to look for their chief good in this country? Who has instruct-

ed them to disown their fatherland, to repudiate all manly pride of race, and in face of all attractions, of Liberia and repulsions of America, "stay here and fight it out?" Let those who complain of the Colonization Society for carrying so few emigrants, give the answer. Not so much the negro, as the *white man*, is blame-worthy herein! Had African emigration been accepted years ago by the American people, as the great instrument of the black man's elevation, and the civilization of his natal land, thousands would be flocking to Liberia.

Moreover, the work already begun by emigrants from this country, gives us a prestige of good for American piety and philanthropy. Liberia is the daughter of our munificence—the reproduction of our good institutions, dwelling at the very gate of the interior, emulous of our principles and customs, with the English language and literature, zealous for co-operation with all good efforts for the evangelization of the continent, nowhere on the globe have we more distinguished advantages, and no Christian country is comparable herein to America.

4. Is it that we cannot spare our colored people, to go to Africa? We spare white men in small or great numbers, whenever they are disposed to go to any part of the world, and we never dream of interposing our wants as obstacles to their emigration. Are our people of color of more importance to us, than intelligent white men? If so, then *so much the more* should they be spared to Africa when God puts it into their hearts to go, since the greater their value to us, the greater our benevolence in the gift to Africa? Besides, in this matter, whose benefit are we to seek—our own or the negro's? America's or Africa's? The apology of our own necessities is of ancient origin. The king of Egypt made it, and was buried in the Red Sea!

5. Is it that we owe less to Africa than to other parts of the world? By no means: for the debt of this country to that land is confessedly greater than that she owes to any other part of the earth! Thousands of her children wickedly torn from her in three centuries of cruel wrongs, impose on us an extent of obligation which no arithmetic can set forth. If we are bound to bestow the Gospel on other lands—*much more on Africa!*

6. Is it that home calls prevent attention to her wants? Numerous and pressing as these are, they do not prevent attention to other parts of the heathen world. Never have the Missionary Boards dis-

pensed larger munificence than in 1864; and in this connection something, not much, has been done for Africa. The following record of those missionary agencies, whose statistics are at hand, is worthy of careful attention :

Organization.	Year Terminated.	Total Disburse.	For Africa.	Proportion.
Presbyterian Board.....	April 30, 1864.....	\$221,609 93	\$14,609 06	Less than 1-15 pt.
Am. Board. C. F. M.....	August 31, 1864.....	528,599 33	25,683 02	" " 1-20 pt.
Episcopal Committee.....	October 1, 1864.....	76,847 01	22,589 62	" " $\frac{1}{3}$ pt.
Methodist Miss'y Society,	December 31, 1864..	*456,568 10	14,073 71	" " 1-32 pt.
Am. Miss. Association....	September 30, 1864	*96,076 03	9,685 76	" " 1-9 pt.
Am. Baptist M. Union....	March 31, 1865.....	176,285 26	None.	
Aggregate.....		\$1,555,985 66	\$86,641 26	Less than 1-17 pt.

\* Partly expended in this country.

This is truly a noble testimonial of benevolence for foreign objects in troublous times, and though the statement of one or two organizations not included may slightly vary the proportion for Africa, it thoroughly refutes the apology of "home calls." These are always urgent, but they do not prevent the good man from dispersing abroad. "Charity begins at home," but that which ends at home is not charity. Doubtless much is to be done, for people of color in this country, but who expects to pay a debt to a living parent by kindness alone to the children? Or what humane person *neglects* the suffering mother for the infant she bears? Africa is the mother, our colored people are the children: What sort of philanthropy is that which cares for these, but *neglects* the other?

7. Is it that we are "too poor" to help Africa? Never in the history of our country did streams of benevolence flow down our streets and spread over all the land as they have within the past four years amid the greatest troubles that afflicted a nation. It is estimated that, exclusive of all expenditures of the Government, more than two hundred millions of dollars have been voluntarily contributed by the American people for purposes connected with the war. Gifts go where the heart goes. No man is so "poor" that he cannot bestow the alms of sympathy and prayer—few are so straitened that they cannot give a "mite." The excuse of poverty is the excuse of the *heart*.

8. Is it that Divine Providence points in other directions for our benevolence? Most certainly not. No reflecting person fails of being reminded of Africa and our own country's debt to her, by the startling events of our time. All eyes are fixed upon that land

and its descendants. Great and marvellous changes have given remarkable prominence to the condition and interests of the black man, so that no spot on the globe is more distinctly marked by the finger of God in passing scenes, for the special benevolence of Americans, than Ethiopia—the primitive but long-neglected home of our captives!

Why, then, we ask again, in the name of humanity, patriotism, and religion, is so little done for Africa? Why is she so rarely remembered in the prayers and gifts of the living, and in the bequests of the dying? Surely it is time to lay this question close to heart. A good conscience requires it—self-interest demands it. The records of retributive justice among nations warn us against neglect.

What, then, shall we do?

1. Be penitent for past neglect.

2. Give Africa our warm sympathy and earnest prayers as a field for our individual benevolence. There is a philanthropy that loses its personality in vague words, and evanesces in “glittering generalities.” Of this sort, there has been enough in our land. Personal interest and effort are essential to the discharge of our duty. These, we can offer, at least in our sympathies and prayers, remembering her in our life, and not forgetting her in our death.

3. Give liberally to the Missionary Associations that operate in her limits. These are doing a great and blessed work for Africa, doubtless all which their means will allow, and they must be sustained. As the sunlight expands the flower, and elicits the sweet perfume, so will the love of Christ swell the heart and open the hand with gifts to those agencies. “Almsgiving,” says Innocent Third, “is more than prayer, because it is better to pray with deeds than words.”

4. Do all that a pure and wise philanthropy dictates for the relief and elevation of her needy children in this country. This will tend to prepare them for the work which Providence has set apart for them. The friend of the mother is a friend of the children.

5. Assist earnestly in the civilizing, educational, missionary and philanthropic work of African emigration. This is the great, the pressing demand of Africa upon Americans, viz. *to restore her exiled children*. For these she lifts up her voice, and stretches out her hands, that she may enfold again her *own*, and rejoice in the gifts which they bring to her out of their captivity. These she in-



vites to her shores, and welcomes to her forests, because she waits for the riches of Christian civilization which they alone of all races and people of the earth can, the soonest and most effectually, bestow on her. Not the sudden, the violent and reluctant advent does she seek, but the benignant voluntary approach of the intelligent emigrant who, aspiring after good things, will hail with delight the sight of the old home, and rejoice to find there what in vain he has elsewhere long sought.

To initiate this beneficent emigration, and bear it onward to the civilization of the whole African continent, the American Colonization Society came into being in 1816, and for this end it now exists. Occupying a sphere, for which no other organization is adapted; economical in its management, catholic in its spirit, benevolent and Christian in its nature, it has steadily pursued its specific work with a singleness of purpose as rare as it is admirable, until now it stands forth the distinguished instrument of Negro nationality and African elevation!

Liberia is the living monument of its wisdom and success! Never were its worth to our country, and its necessity to Africa, more manifest and eminent than at this day. Justly does it merit our sympathy, our prayers, and our gifts. Its settlements must be strengthened by fresh emigrants. Its educational and missionary labors must be supported. Its treasury must be filled and its efforts enlarged. Let them who would imitate the Lord Jesus, and discharge their whole duty to Africa, by the prayers of their heart and the deeds of their hands, bid it "GO FORWARD." B.

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### EMIGRANTS FOR LIBERIA.

Henry W. Johnson, of Canandaigua, New York, with his wife and four daughters, and Daniel E. J. Walker, of Carbondale, Pennsylvania, embarked for Liberia on the 3d of June, in the barque Thomas Pope, from New York.

Mr. Johnson, who is of pure African descent, was admitted to practice law in the Supreme Court of the State at Rochester, New York, about a year since, and has chosen Liberia as his future home. And he goes forth with the respect and esteem of the community where he has resided for many years. In a testimonial of commendation signed by ex-Governor Myron H. Clark,

Hon. Francis Granger, and over twenty other members of the Bar of Ontario county, it is said of him: "By his own efforts, in spite of the hindrances of poverty and race, he has educated himself and family, acquired a reputable knowledge of the law, and made himself one of the finest speakers in the State."

A family having the intelligence and culture, and sustaining the good character of that of Mr. Johnson, cannot fail to be a very desirable accession to the people of Liberia.

The Thomas Pope had on board as passengers the Rev. J. W. C. Duerr and family, of Massillon, Ohio, and Miss Ellis Douglas. Mr. Duerr goes out as a missionary of the Protestant Episcopal church to labor at Cape Palmas. Miss Douglas (colored) emigrated to Liberia some sixteen years since from Charleston, S. C., and now returns to her adopted home after a visit to this country.

The American Colonization Society has sent three hundred and forty emigrants to Liberia since the first of April last.

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LIST OF EMIGRANTS BY THE THOMAS POPE.

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No.	Name.	Age.	Where From.	Destination.
1	Henry W. Johnson.....	43	Canandaigua, N. Y...	Monrovia.....
2	Patience C. Johnson.....	41	.....do.....	.....do.....
3	Matilda B. Johnson.....	22	.....do.....	.....do.....
4	Fannie B. Johnson.....	16	.....do.....	.....do.....
5	Lottie D. Johnson.....	13	.....do.....	.....do.....
6	Eva B. Johnson.....	12	.....do.....	.....do.....
7	Daniel E. J. Walker.....	22	Carbondale, Penn.....	.....do.....

NOTE.—The above named emigrants, added to the 12,029 previously sent, make a total of 12,036 persons colonized in Liberia by the American Colonization Society.

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RETURN OF REV. DR. McLAIN.

The Financial Secretary of the Society, Rev. Dr. McLain, reached this city on the evening of Thursday, June 1, from Barbados, in improved health, and after the most gratifying success, having dispatched, April 6th, the barque Cora with three hundred and thirty-three emigrants from that Island for Liberia.

We hope that these people have had a prosperous passage, and that they will become good citizens and be very successful in promoting the growth and development of the Republic. May they.

prove but the forerunner of long and valuable accessions to its population from the United States and from the West Indies!

Agreeably to our custom, a list of these emigrants will be given in a future number of the Repository.

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## ITEMS OF INTELLIGENCE.

**HAYTIAN CONSUL-GENERAL.**—Extract of a letter from Rev. Edward W. Blyden, Secretary of State of Liberia, dated Monrovia, April 6, 1865: "On the 20th of March, President Warner received Colonel Beverly Page Yates, as Consul-General for the Republic of Hayti. Colonel Yates presented to the President on that occasion, a miniature flag of the Haytian Republic. The people of Liberia are delighted at the establishment of diplomatic relations between the two negro nations. Liberians represented at Port au Prince by Rev. James T. Holly.

**STATEMENT OF PALM OIL** shipped from Harper, Cape Palmas, Liberia:

To England—From Sept. 30, 1863, to Sept. 30, 1864.....	85,764 Gallons.
Do do Dec. 30, 1864 .....	1,576
Do do Mar. 30, 1865.....	85,678—173,018
To United States—From Sept. 30, 1863, to Sept. 30, 1864...	4,081
Do do Dec. 30, 1864...	4,879
Do do Mar. 30, 1865...	7,043— 16,003
To Holland—From Sept. 30, 1863, to Sept. 30, 1864.....	3,275
To Spain—From Dec. 30, 1864, to March 30, 1865 .....	2,217
Total .....	194,514

—*Cavalla (Liberia) Meessenger, April, 1865.*

**GABOON MISSION.**—Letters from Messrs. Walker, (Feb. 20,) and Bushnell, (March 1,) states that Mr. Walker is still improving in health. The small pox is proving very fatal in many places, and is likely to extend its ravages. One member of the church died of it on the first of March, though at *Baraka*—the mission station—there were no cases as yet. Most of the people attribute the disease to witchcraft, which may lead to the sacrifice of many victims on the altar of ignorant superstition. The Mission Report for 1864 is also received. Eight persons were admitted to the church, one was excluded and five died, "three of them pillars." The present number of members is 47. The average attendance on the boy's school at Baraka was 22, and on the girls school 23.

**ESCAPE OF A STEAM SLAVER.**—During the absence of some of the vessels of the British blockading squadron from the coast of Dahomey, the slaver *Ciceron* slipped in near Porto Novo, embarked fifteen hundred slaves, and got safely off with them.

DENMARK AND LIBERIA.—The exchange of ratifications of a treaty of amity, commerce and navigation, between Denmark and Liberia, was effected by Baron Rosencrantz, Charge d'Affaires of Denmark, and Mr. G. Ralston, Consul-General of Liberia, on the 27th March, at the Legation of Denmark, in London.

### Receipts of the American Colonization Society,

*From the 20th of May to the 20th of June, 1865.*

MAINE.			
Bangor—	Dr. Thomas U. Coe,	\$3 00	ervelt, Dr. Merrill, L. R.
NEW HAMPSHIRE.			Stelle, ea. \$1.....
By Rev. F. Butler, (\$101.)			\$154 00
Concord—	Hon. Onslow Stearns,		Cranberry—Peter Rue, A. B.
\$10.	Hon. N. G. Upham,		Wyckoff, ea. \$10. C. Wy-
J. B. Walker, Mrs. Gen. R.			ckoff, \$5. John Chamber-
Davis, Mrs. Mary G. Stick-			lain, \$3. R. L. Fisher,
ney, ea. \$5. F. N. Fisk, C.			John Gibson, ea. \$2. J.
Minot, Dr. E. Carter, S. G.			H. Stults, \$1. M. A. Rue,
Lane, L. D. Stevens, ea. \$2.			J. Forman, James H. Con-
Rev. H. E. Parker, \$1.....	41 00		over, A. S. Stults, H. H.
Portsmouth—	Rev. C. Bur-		Stults, John Gordon, A. D.
roughs, D. D., \$10. Gov.			Perrine, ea. 50c.....
Goodwin, Dr. D. H. Pierce,			36 50
ea. \$5. Mrs. and Misses H.			Hightstown—Mrs. G. Apple-
Ladd, \$6. D. R. Rogers,			get, Mrs. R. Allen, Mrs. E.
Mary C. Rogers, ea. \$4. H.			Wyckoff, T. C. Pearce, ea.
Webster, Mrs. H. C. Knight,			\$2. Miss G. A. Appleget,
ea. \$2. Mrs. J. W. Foster,			Mrs. G. Seaman, P. E. Wil-
Friend, ea. \$1.....	40 00		son, S. Shangles, G. E.
Lyme—Hon. David Culver ...	20 00		Pierson, Rev. R. E. Morri-
			son, ea. \$1.....
			14 00
			204 50
101 00			
VERMONT.			DISTRICT OF COLUMBIA.
By Rev. F. Butler, (\$40.)			Washington—Miscellaneous
Essex—	Annuity of Nathan		245 59
Lothrop, by B. B. Butler,			"An Unknown Friend, of
Esq., Executor.....	38 00		the N. Y. Engineers, Army
Windsor—Friend.....	2 00		of the James," per Mr. King,
			5 00
			250 59
40 00			
NEW JERSEY.			FOR REPOSITORY.
By Rev. Dr. Orcutt, (\$204.50.)			CONNECTICUT—Meriden—Hon.
Paterson—"Society U. Man-			Walter Booth, to June, '66,
frs," D. B. Grant, Thomas			1 00
Barbour, ea. \$25. John			MASSACHUSETTS—Springfield—
Colt, J. S. Christie, Jr.,			Philip T. Gross, to July, '66,
Mrs. Atterbury, ea. \$10.			1 00
Mrs. Wm. Ryle, Wm. Gled-			PENNSYLVANIA—Philadelphia—
hill, D. Burnett, A. Derrom,			Dr. George B. Wood, to Jan.
James Booth, Mrs. Charles			1, 1866, \$3. Donation, \$2,
Danforth, ea. \$5. E. Theo.			5 00
Bell, J. M. Gould, D. B.			VIRGINIA—Richmond—Nath.
Beam, Dr. Rogers, ea. \$3.			Crenshaw, to Jan., 1866, per
Dr. Barnes, Mrs. M. Tag-			Wm. Crane, Esq.....
gart, ea. \$2. R. T. West-			1 00
			Repository .....
			9 00
			Donations .....
			315 50
			Annuity .....
			38 00
			Miscellaneous.....
			245 59
			Total.....
			\$608 00



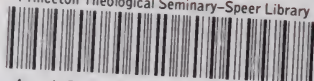




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